PLATO'S PHILOSOPHY OF POLITICAL EDUCATION AS A WAY FOR CANDIDATES FOR INDONESIAN LEADERS

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Abstract: *This study aims to review the formulation of an educational program to prepare prospective leaders with Plato's political philosophy of education in the midst of the problems of learning in Indonesia which is limited to rote practice so that it pays less attention to students' reasoning. Especially in this democratic regime, students lack moral role models because many state officials commit corruption. The type of research used in this research is descriptive qualitative with the type of literature study (library research), so that the source of the data obtained comes from the text. Data sources are divided into two, namely primary data and secondary data. Primary data is The Republic Plato, while secondary data includes books, journals, magazines, mass media, and articles relevant to the title of the discussion. Data from various sources will be processed analytically descriptively regarding Plato's political education philosophy, then integrated with the 2013 curriculum, then conclusions are drawn. The result of this research is that the main target of Plato's philosophy of political education is the soul, so the educational program (paideia) to prepare future leaders implies an artificial (mimesis, imitation) obtained through mousike and gymnastics to direct thumos. The soul always follows what is directed. Mousike, gymnastics, and dialectics are a paidia (game) which is a combination in the educational process.*

INTRODUCTION

Schools are the right place to prepare and educate future leaders (Nanik, 2013, p. 136). Plato revealed that to prepare prospective leaders, the learning methods used need to lead to the center of human identity, namely the soul. This is because the soul has elastic characteristics and is easy to shape. So, education should have a clear vision of how to touch and direct the souls of students towards goals and ideals (AS Wibowo, 2017). Apart from that, according to education observer Mohammad Abduhrazen, learning in Indonesia is still too rigid, bureaucratic, and empty of meaning (Dewi, 2020). Education in Indonesia is also fixated on rote practice so it lacks reasoning (AS Wibowo, 2017). Even the quality of

education is currently of concern and is experiencing a moral decline with the existence of brawls among junior high school to high school students (Sujarwo, 2015). Problems with education continued when state leaders and officials flocked to corrupt practices that had a negative impact on the education sector. Whereas giving birth to a virtuous leader is a very important thing. Therefore, Plato's philosophy of political education which is trying to be integrated with the 2013 curriculum seeks to formulate an educational program to prepare candidates/cadres of leaders with wise and rational characters for Indonesia in a democratic regime.

This is closely related to the political system. Ranciere (2006) says "*The evils of which our 'democracies' suffer are primarily evils related to the insatiable appetite of oligarchs.*" *de facto*. The democratic regime is characterized by oligarchic practices, both on the right and left parties (Indiyastutik, 2019). Ranceiri (2006) analyzes that there is a link between unlimited desire and the perpetuation of power using oligarchic democratic vehicles. Plato (2000) also explained that democracy does produce people who have unlimited desires (or lust) for money (*ephitumia*). In book VIII *The Republic*, the money regime in Plato's formulation clearly leads to oligarchy, but the building framework can be found in two different regime systems, namely timocracy and democracy (Nugroho, 2016). On the other hand, Plato (2000) also said that whoever wants to build a country, he must first find his way to a democratic country, so that the nation can develop. For thinkers and philosophers, a democratic regime is a good home, because an individual can think freely and write at will without any disturbances (Strauss, 1978).

As previously stated, there are many state leaders and officials who commit corruption. Based on the narrative of ICW (Indonesia *Corruption Watch*) researcher Wana Alamsyah, there were at least 169 corruption cases in Indonesia during the first semester of 2020 (Mashabi, 2020). Most of the perpetrators are graduates of higher education (Taselan, 2016). With the weakness of democracy, education in this regime becomes a pillar of civilized humanity and encourages students to color civilization (Wattiena, 2012, p. 149; Muliadi, 2019, p. 43). This allows learning that leads to character education and program models to make it happen. Viewed from any angle, there are no great leaders who are not born from an education (AS Wibowo & Cahyadi, 2014).

As for writing about Plato's philosophy of political education, this is not the first time. As far as the author's research, there are several writings that allude to the problem of Plato's thought. Among the *first* is the composition by AS Wibowo (2017) entitled *Paideia: Plato's Educational-Political Philosophy*. Specifically, he describes Plato's political-educational philosophy with two interlocking poles, namely educating prospective leaders and thinking about justice. At first, Wibowo presented the problems of Indonesian education in the midst of technological and democratic challenges. Then continued with an explanation of how to improve the political system using *paideia* (education) with the *paidia* (game) method in the form of music for the soul and *gymnastike* for the body as an effort to educate students' morality. With this method, it is hoped that fair leaders will emerge to improve the social order and attract the attention of many people, in order to follow its reflection. However, in this composition there is no suggestion of inserting Plato's thoughts into the Indonesian education curriculum, only exposition without trying to juxtapose and combine into a clear scope. So that the conclusions obtained are only two points, namely *paideia* as a producer of

a leader figure who does not have lust for power and an offer to think *a policy* from the dynamics of the country's difficulties.

Second, Haryanto Cahyadi's writing (2017) entitled *Paideia: Educating Statesmen According to Plato*. Broadly speaking, the contents of the writing describe the prospective statesman *Kalos kagathos* (beautiful and good) who was formed according to *paideia* PlatoIt has been explained in detail by Cahyadi based on Plato's dialogue which conveys a danger signal for *paideia* because intelligence forms a formal education system but is weak in terms of intellectual and moral foundations in its teaching. So is Plato's criticism of *paideia* homeric which unilaterally claims to have provided true knowledge of political virtues. The emphasis of the essay is on the *paideia* as *peristrophe-periagoge* (reversal and supposition). Without these categories*, Plato's paideia* would be in vain. In *paideia* , the stages of *eros* are useful because they are based on character education.formation *Eros* aims to form a child's soul to love nobility, be more socially sensitive, brave, fair, honest, and wise. In basic education, students are trained through fun creative games (*mousike* and *gymnastike*) to foster a noble and cultured attitude. If basic education is considered complete, further education is about arithmetic and dialectics. However, in this case Cahyadi did not formulate Plato's theory of political education into the Indonesian curriculum, so his conclusions were only summaries of previous explanations.

Third, AB Musyafa' Fathoni's scientific work (2010, p. 98–110) entitled "Plato's Educational Idealism". The article reflects the description of Plato's idealism and its relation to education. Based on Fathoni's analysis, it was concluded that there are similarities between the goals of Plato's educational philosophy and Islamic education philosophy, because both aim to direct students towards ultimate truth. At the basic level, students are given game material, while at the next level they are given dialectic material. Plato's idealism curriculum was not intended for all people, but only for those who have high social strata. According to him, Plato's educational model is contrary to government programs which include expanding and equalizing opportunities to obtain education. In the current era of globalization, Plato's idealism is difficult to realize because of the development of industrialization, technology, and materialistic behavior that dominates modern life. Based on this, the author regrets Fathoni's pessimistic attitude towards what has been discussed, and does not even provide a solution to solving education problems in Indonesia. So that the conclusion is only limited to explaining Plato's concept of idealism which has been previously described.

Fourth, stated in Heather L. Reid's paper (2007, p. 160–175) "*Sport and Moral Education in Plato's Republic".* Reid's paper attempts to dig into the details of why *gymnastike* can be said to be moral education. According to Socrates' desired goal, *gymnastike* was established to train the harmony of the soul, and not only for the benefit of the body. Reid also wanted to show evidence that sport can help the fields of education, personal integrity, academic achievement, and the public interest. Reid also said that sports can build character or grow *arete* (excellence). According to Plato, *arete* is a quality that makes individuals good and happy. The main point of *arete* is moral excellence. Everything that was conveyed by Plato against *arte* is the goal of education. Reid reveals that, Plato's basic assumption about sports can grow character, namely: (1) because he is an athlete; (2) the soul is the source of body movement; (3) *arete* as the primacy of the soul, so it is very synonymous with the body and exercise keeps away feelings of drowsiness. Based on this, Plato expressed the opinion that

moral education is soul education. Socrates describes *arete* into 3 parts, namely rational / who loves wisdom, loves honor, and likes pleasure. Bad kind of government and soul is an act of greed for the law. Plato criticized this and prevented it with *gymnastike.* In conclusion, sport contributed to Plato's educational goals. However, not paying attention to the curriculum, only talking about the dichotomy of education that grew in the West in 2007.

Based on the explanation above, the authors did not find an *intense* of Plato's philosophy of political education which was integrated with the educational curriculum through an analysis in the Indonesian context. A number of the writings above are only concerned with the problem of understanding the concept of *paideia* to give birth to leaders/statesmen, criticism of education in Indonesia, offers to think of *a polis*, uncovering Plato's reasons for including sports into moral education, and the educational dichotomy. The difference is clear when explaining the concept of *paideia* in Plato's philosophy of political education, the allegory of the cave, alluding to the curriculum in force in Indonesia, and dialogue between the three as material for consideration of the author's offer for the formation of the character (soul) of students who are expected to be able to create wise future leaders (*arete/gahari*). As stated by Horn, that educators and students should provide suggestions for dealing with controlling learning problems (Mason, 2008). Goodlad also revealed that schools have a responsibility towards social order (the nation state), but generally only emphasize individual development (Ornstein & Hunkis, 2018).

LITERATURE REVIEW

The Concept of Leaders and Educational Philosophy

According to Aspizain (2017), a leader is an individual who has the skills to influence his group to exert effort towards a common goal. Sunarta (2013, p. 70) explains that a leader is a person (subject) who leads as a manifestation of institutional leadership and a determinant of organizational goals, whether long, medium or short term. Gibson *et al*., (2012) said "*Leaders are agents of change; the person whose acts affect other people more than other people's acts affect them.*" Handoko (2017) defines leadership as an important part of management, but it is very different from management. According to him, leadership is the ability possessed by a person to influence other people to work to achieve goals and objectives. Underdal (1994) defines "*As an asymmetrical relationship of influence in which one actor guides or directs the behavior of others toward a certain goal over a certain period of time.*"

Basically, leadership theory is the study of individuals who have mental characteristics, traits, and high positions in a community of institutional/organizational/country groups so that they can influence members/people to act towards goals on a certain period scale (UB Wibowo, 2011). According to Plato (2000), choosing a prospective leader must be of good descent, love wisdom, love knowledge/study in learning, love the truth, hate lies, have a good memory, and have moral superiority. Based on these aspects of prospective leaders, in *psychological theory* it is explained that everyone has the opportunity to become a pioneer if their traits and behavior are considered appropriate, such as exemplary, physically, emotionally, and intellectually (Djohan, 2016). So, according to Deden Suherman (2019, p. 265–266) leadership attitudes of prospective leaders can be obtained through learning and experience.

Educational philosophy is a study of the problems surrounding education and the

determinants of the fate of students that focus on where to go and what educators should do. Educational philosophy basically applies a philosophical analysis to the reality of education (Kristiawan, 2016). The focus of the study revolves around school structure, pedagogy, and curriculum (Idris, 2014). According to Uzun (2014, p. 615) educational philosophy is a branch of philosophy that specifically addresses education. Not only that, Uzun also said that educational philosophy includes several fields including applied fields which discuss questions regarding educational goals, pedagogy, educational policies, curriculum development, and learning processes. John Dewey argues, philosophy can be defined as a general theory of education. According to Goodlad, philosophy is the decision-making point for determining curriculum for sustainability in the future. The function of philosophy for education can be understood as the basis for curriculum development and is intertwined with other functions in curriculum development. Almost all curricula are built on philosophy, because it is a core part of the curriculum (Ornstein & Hunkis, 2018).

This study aims to review the formulation of educational programs to prepare prospective leaders with Plato's political education philosophy in the midst of learning problems in Indonesia which are limited to rote practice so that they pay little attention to students' reasoning. Especially in this democratic regime, students lack moral role models because many state officials are corrupt. The type of research used in this study is descriptive qualitative with the type of literature study (*library research*), so that the source of the data obtained comes from text. Data sources are divided into two, namely primary data and secondary data. Primary data is *The Republic* Plato, while secondary data includes books, journals, magazines, mass media, and writings that are relevant to the title of the discussion. Data from various sources will be processed in an analytical descriptive manner regarding Plato's philosophy of political education, then integrated with the 2013 curriculum, then conclusions drawn.

RESULT AND DISCUSSION
Plato's Philosophy of Political

Education Education (*paideia*) is a way of guiding students from a dark place to a bright place (*peristrophe*) to achieve truth/wisdom (*periagoge*) (Plato, 2000).system *paideia*is that educators must be serious and serious about educating their students. All efforts that have been made in the end are His provisions. In addition, Plato also reminded the importance of education through games and artificials. If individuals want to become leaders, then they need to play seriously through games related to moral teaching (Plato, 1988).

1. Sensibility and *Gymnastics*

At the basic education level, Plato emphasized the importance of *mousike* for the soul and *gymnastics* for the body. It should be noted that *mousike* is not only limited to the art of music, but also all forms of literature including poetry, poetry, and theatrics (tragedy and comedy). There are several ways to express *mousike*, one of which is with mythical stories. Myth can be an option in educating children from the heart. With myths students will find many stories about warnings, depictions of gods or heroes, praise and praise from good people in the past. In this case, educators must be careful in telling myths to students, because their memories are strong enough to capture information so that it is difficult to erase and difficult to change. With that in mind, the myths that will be told to students beforehand must be chosen selectively, because not all stories in them have good elements (Plato, 2000).

Plato explicitly rejects myths that contain death (including the process of human decomposition, in the underworld or *hades*), hatred, and sorrows, because prospective leaders must have freedom of thought (in a positive sense) and fear slavery and oppressive nature. . Plato asked to eradicate myths that tell about gods who have lost their self-limits or heroes who like corruption and commit immoral acts. To him the story was false and evil, however gods and heroes could not possibly commit indecency. Plato also asserts that the Divine will never display evil. Therefore, Plato is not responsible for a crime (Plato, 2000).

through *expression of muosike* poetry and poetry. To begin with, Plato advocated practicing simple, imitative, and combined narrative declamations with regard to imitation of artistic representations. Apart from that, there are also declamations in the form of dialogue, which are referred to as the arts of tragedy and comedy. Theatral is a drama that tells poetic stories in an arena. Male actors in dramas may not play female characters and vice versa. In playing the role, students must completely imitate the characters told in the storyline. However, students need to choose characters with good character, courage, discipline, freedom, and not imitating bad behavior, such as slavery or oppression. The activity of imitating or imitating is something that is important, because it will create a habitus in oneself, starting from character, speech, and thoughts. It cannot be denied that with the existing causes, Plato only allows imitating good people, and refuses to imitate lowly people. Plato also recommends that prospective leaders in each *polis* (read: city/country) follow the virtues of figures. Good habituation to the soul and body with high frequency, can foster students' desires towards what they want (Plato, 1988).

With regard to music, Plato forbade students to listen to Lydia's harmony genre which tends to be *melodious* and sad. Not much different, the Ionian harmony genre is also considered unsuitable when used to educate prospective leaders, because it is only suitable to be played during casual conversations and parties. Plato considers Dorian and Phrygialah music to be the right type of music to educate future leaders, because it can spark courage in facing crises of life, death, and being a lover of beauty. In addition, Plato thought that music is a means of educating prospective leaders so that they are kept away from elements that cause laziness and feel complacent. So that Plato asked for a dangerous type of music to be eliminated (Plato, 2000).

According to Plato, the most suitable instruments for training future leaders were the lyre and a small flute.type musical instrument *flute*. Plato suggested musical harmony instruments that were used simply using simple tools. This is intended when the ideal state is realized, there is no need to maintain the professions of making polyharmonic tools. In addition, Plato also invites individuals to understand rhythm to support order and a sense of courage (Plato). Plato believed that rhythm had a great effect on the soul, both harmonious and disharmonious. Harmony of rhythm will produce well-organized discourse, harmony, and grace of character. In contrast to a rhythm that seems disharmonious, it will plunge individuals into bad discourse and disgraceful traits (Plato, 2000).

Plato argues that in fact commendable and disciplined nature emerges from a beautiful rhythm. Prospective leaders who reason rationally and have social sensitivity will always exist along with the presence of good rhythmic music and poetry. This is then Plato's reason that *mousike* is very important for every child. Even from an early age, children should have been given an understanding of *mousike* to prepare *Kalos Kagathos* in the future.

Up to the peak of *mousike*, namely love of beauty. However, *mousike* has a major influence on life, one cannot be said to be a *mousike* if he has not been able to recognize the form and format of sobriety, courage, freedom, integrity, and everything that goes against it. From these two presentations it can be concluded that the education of prospective leaders should begin with studying *mousike,* which aims to instill a cultured and moral character (Plato, 2000).

After *mousike* completed at an early age up to seventeen years, then Plato led his students to study *gymnastike* in the age range of eighteen to twenty years. *Gymnastike* only aims to perfect the soul, not the body. Because, a good body does not guarantee a good soul. Conversely, a good soul guarantees a good body. As mentioned earlier, that the postulate of Plato's philosophical education lies in the soul, so it is not true to say that *gymnastike* can perfect the body and soul. In this section, for the first time Plato discusses food in physical processing, such as prohibiting drinking liquor, because it contains alcohol which can be intoxicating. Apart from that, maintaining a healthy body, eating a diet, staying up late, having sharp hearing and vision, and being ready to face military duties are important parts of maintaining the body. In the diet of eating in a series of physical exercise programs, Plato forbade eating fishy-smelling foods, overeating, and refraining from the temptation of sexual intercourse. It is interesting that Plato said that simplicity in eating is also a ware for maintaining the health of students. Plato also warned against treating the body properly, such as giving medicine to a patient with a prescribed dose (Plato, 2000).

Plato (2000) reiterated, the main purpose of *gymnastics* is not to train physically, but for the benefit of the soul. If without physical exercise, individuals tend to be reckless and grumpy. Ana who cannot direct *thumos* through physical exercise, will grow into a cowardly individual, and vice versa. These processes cannot be separated from *mouse*. In conveying *mousike* and *gymnastike* to students, educators need to pay attention to the dose, if it is too much it will make the child's character uncontrollable and lazy. According to Plato,
proper education by harmonizing *gymnastike* and *mousike* will make people who are cultured as supervisors (*supervisors*, *epistates*) in the country (Plato, 2000). For Plato (1988), individuals with such potential deserve to lead a country.

2. Cave Allegory: Learning Metaphor The

cave allegory tells of several humans who since childhood were trapped in a cave with minimal lighting in chains from their feet to their necks which caused them to be unable to move and their eyes only directed to the walls of the cave. They were only illuminated by the fire which turned their back on the parapet with a lower height than the cave wall which separated it from the path of the slaves carrying objects behind the wall. The objects cast shadows thanks to the flames projecting onto the walls of the cave and they perceived them as reality, including the voices of the slaves. Not surprising, because all his life was spent only in the cave (the description of an uneducated person). Until finally, by chance one of them managed to escape from the chains. He turned his head, trying to see the flames as well as the source of the shadow of the object he had been looking at. Upon seeing it, he felt pain in his eyes and neck (describing an open mind, the beginning of *paideia*) (Plato, 2000).

Next he had to climb a steep terrain to reach the mouth of the cave. After arriving outside the mouth of the cave, then began to stare at the sun, the source of all the light outside

the cave. However, his eyes ached and for a while he could only make out the shadows of objects on the surface of the water. He began to be able to see the beauty of things outside the cave (due to sunlight) after getting used to the environment (*paideia*). The sun is inherently difficult to see with the eye, because it is a symbol of the source of *ideas* that transcend essence. The prisoner who was free from inside the cave still has unfinished work, he must go down again to the cave to enlighten other captives. Although there are those who scorn, laugh at, and consider him crazy for conveying the wisdom of knowledge. Plato explained, before returning to the cave (to serve and enlighten people with wisdom), the first thing he did was to study mathematics, geometry and astronomy so that he would have an agile mind, as well as dialectics as the highest education.leaders *Police*should encourage students as young shoots to achieve high and good knowledge (Plato, 2000).

Through this metaphor, Plato (2000) also strongly criticized the educational style of the Sophists who considered that they could include knowledge or eye sight in students. Students are not like empty buckets ready to be filled with water, because for them educators can only free power or guide. Plato (2000) also emphasized that knowledge or knowledge will be dangerous if it is possessed by individuals with evil intentions. Therefore, education cannot be separated from the virtues (*arete*) of the human soul. *Arete* progresses through regular practice and habituation. These virtues of the soul can later be implemented through the practice of knowledge (Plato, 2000).

Education Offer: Program to Prepare Indonesian Leaders

Education (*paideia*) and games (*paidia)* in *The Republic* have a very close and important relationship. Because there is a measurable systematic starting from *mousike*, *gymnastics* (athletics, sports), and culminating in dialectics (Krentz, 1998, p. 203). Meanwhile, in terms of language, Brandwood (in Krentz, 1998, p. 203) explains that *paideia* and *paidia* have the same root and context, namely *paideuein*, *paidzen*, *pais*, and *paides*. Georges Loroux (in AS Wibowo, 2017) understands that *paideia* in Greece generally covers the educational curriculum and delivery of local culture to the younger generation.

Related to the problems that exist in education in Indonesia, starting from basic to senior education units, currently implementing the 2013 curriculum after compendium changes in each period (Alhamuddin, 2014, p. 49). The formulation of products in the 2013 curriculum includes attitudes, skills and knowledge. In the field of attitude, students are expected to have faith in the one God, have noble character, be confident, and be responsible. In the realm of skills, being able to think well, productively and creatively in a concrete sector. Meanwhile, in the realm of knowledge, students are expected to be able to master knowledge, have insight into humanity, nationality, statehood, and civilization (Kemendikbud, 2013).

Based on the theory of an independent soul, this formulation is in line with Ki Hajar Dewantara's opinion about the purpose of the concept of independent education, according to which learning is beneficial for freeing the lives and lives of students, both physically and spiritually (Hendratmoko *et al.*, 2017, p. 153). Freedom physically and mentally is an implication of education that prioritizes attitudes, skills and knowledge. In education, attitude always goes hand in hand with morals and soul. According to Salam (in Faradila *et al.*, 2014) morals have a similar meaning to decency, containing teachings about the good and bad attitudes. An educated or independent soul, according to Ki Hajar Dewantara, can initiate the individual's path to think positively, feel noble and beautiful, and have a noble

determination (Hendratmoko *et al.*, 2017, p. 154). This is equivalent to Plato's statement (2005) which according to him, the soul will go according to the will of the gods with the efforts made by humans.

With these assumptions, the formulation of the 2013 curriculum product above needs to integrate with souls which are the domain of Plato's political education philosophy so that students are easily directed/advised, because they have a nature that requires guidance to achieve intellectual, emotional, and spiritual maturity. Sifa, 2020, p. 82). Normatively, Plato's philosophy of political education contains guidelines on how to educate prospective leaders. It also functions as a mental organizer that is linked to the morals of students. Teaching sensibility (mousike) and gymnastics to students in the stages of Plato's political education philosophy, has essentially directed their souls to become good individuals. Based on the author's analysis, the sensibility program in Indonesian Muslim circles is to use the text of Al-Barzanji, while in the Christian area to use spiritual songs, as well as other religions. Kitab Al Barzanji is a literary work that contains a history, salawat to the Prophet Muhammad SAW, and has a distinctive style and rhythm (Mirnawati et al., 2016, p. 471 & 476). The atmosphere will be solemn when Mahalul Qiyam is sung after the imam reads the prose lyrics of the birth of the Prophet Muhammad (Ashari, 2012, p. 277). Generally, the recitation of Al-Barzanji is accompanied by tambourine music with a regular rhythm and beautiful harmony.

Mirnawati et al., (2016, p. 480–482) explain, in the book of Al-Barzanji there is the existence of myth when viewed from Roland Barthes' semiotics, because there is a kind of communication that contains a message. This signal further strengthens Al-Barzanji's position as a means of guiding the souls of students. It has previously been explained that myth from the classical Greek point of view always refers to stories of the gods and heroic heroes, although sometimes there are also stories that tell of evil, and at Plato's request such stories were later omitted. The author considers that by reading Al-Barzanji regularly before learning, the child's soul will be directed. They will imitate the mimesis/artificial figure of the Prophet Muhammad SAW with his features in the text.

Referring to Plato's next program, according to the Indonesian context, pencak silat is a sport that is close to gymnastics in terms of both physical and mental aspects. Pencak silat is a typical Indonesian martial art sport that contains spiritual aspects (taqwa, courage/confidence, and brotherhood), and culture. Even pencak silat can train mental endurance, foster a knight spirit, form high discipline and tenacity (Kholis, 2016, p. 76–82). Referring to Plato's understanding of gymnastics, not only to train muscles, but also useful in directing thumos. Thumos is the part of the soul that is related to morals, located between the ratio and the lust of the stomach / money (epithumia). He is filled with pride, self-respect/honour, and uncontrollable anger when he sees injustice (AS Wibowo, 2017). With pencak silat, students are expected to be able to control thumos and their souls will be well directed.

Dialectic, which is Plato's final program before it descends into society, is implied in the allegory of the cave. AS Wibowo (2017) who interprets Plato's dialectic as a process of progressing thinking through discussions so that speeches slowly develop from the shadows to changes in ideas. This dialectic program is considered to be in line with the 2013 curriculum, because it requires students to be active learning. The teacher provides facilities by making discussion groups in each meeting session, and each student presents each other to other friends. From this discussion, students are trained to reason, think systematically,

and solve problems on a topic. Based on the analysis and integration of Plato's philosophy of political education with the 2013 curriculum, as has been stated, an educational program offer appears to prepare prospective Indonesian leaders in a democratic regime. This includes reading the text of Al-Barzanji for Muslims or spiritual songs for non-Muslims, pencak silat, and discussions in each learning session. Here's how to implement these offers.

CONCLUSION

The main target of Plato's philosophy of political education is the soul, so the educational program (paideia) to prepare future leaders implies an artificial (mimesis, imitation) obtained through mousike and gymnastics to direct thumos. The soul always follows what is directed. Mousike, gymnastics, and dialectic are a paidia (game) which is a blend in the educational process. Dialectics in the cave allegory becomes an important component for the provision of students before entering the community. In addition to dialectics, the science of calculations such as mathematics is also needed. These elements are related to the discussion area of the 2013 curriculum formulation, so that both can be integrated. Reading the text of Al-Barzanji or spiritual songs in accordance with the beliefs of students, is part of the myth because it has an explicit message for its readers and exemplary examples in it. Pencak silat is not only a physical matter, but also relates to training attitudes and souls. The reasoning of students in the school environment can also be formed by discussing together with the teacher

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